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sium, the training of the body to continuous directed effort. Its hope of success lies in the prospect that the unremitting exercise of right practices will lead to the formation of right principles.

We cannot give an account in detail of the hundred applications of these principles. Every year witnesses some new plan, some development of those already existing. In recent years, two points call for especial notice: first, the trades schools, and, second, the wage system. Without supplanting productive labor as a part of the discipline of the institution, trades schools have been given an enormous extension. What they accomplish is seen in the Year-Book itself. It is entirely the work of the inmates. The printing, binding, and the numerous illustrations and vignettes, which have all been prepared by them, testify to the excellence of the results obtained in at least one department of trade instruction. A new feature is basing each prisoner's record on a fixed wages. He pays so much for his clothes, and so much per day for board, room, and washing. After that the remainder is written to his credit, saving such deductions as are made for punishments for various offences. Truly, the amount which he can earn is not large; but it does make a pecuniary difference whether he conforms to rules or not.

We have called attention to the general principle of the discipline established, and to some of its more recent applications. We cannot go further into detail. The Year-Book supplies this, and supplies, further, much instructive information as to results. It contains one hundred biographical records, which will be read with interest by those to whom a specific case appeals more strongly than a general statement. It is worthy of note that, whatever be the special subject under consideration, a correct tone runs through the entire book, which lends a heightened interest to its exposition. The book closes with a review of reformatory legislation in the United States, and an eloquent plea for the wider extension of the principles which it embodies.

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THE ECONOMIC JOURNAL; the Journal of the British Economic Association. Edited by Professor F. Y. Edgeworth. Vol. III., No. 11. September, 1893. London: Macmillan & Co.

This number of the *Economic Journal* contains at least two articles that are of the greatest interest to students of ethics. The first of these is the report of the annual meeting of the British

Economic Association, containing the address of the president, the Right Hon. G. J. Goschen, M.P., on "Ethics and Economics," and a report of two short speeches on the same subject by Mr. Leonard Courtney and Professor Alfred Marshall. The speeches of Mr. Goschen and Mr. Courtney, though interesting, do not, perhaps, contribute much that is new to the discussion of the subject. Mr. Goschen's address at least suffers seriously from the want of clear definition. At one point Mr. Goschen seems to identify the ethical student with the emotionalist; at another point he identifies him with the socialist; and at both these points he appears to contrast the ethical student with the economist. Yet at another point in the address he states that political economy itself is ethical. Again, throughout his address Mr. Goschen describes the ethical objections to the methods of some economists as being of a popular character. If the German Historical School is to be described as popular, who are the scientific men? Professor Marshall's speech, as might have been expected, is more to the point. It is especially noteworthy for the distinct repudiation which it contains of the idea that the treatment of "utilities" by political economists involves adhesion to a hedonistic system of ethics. This point had been already brought out by Mr. Bonar with great clearness ("Philosophy and Political Economy," especially p. 236), as well as by some other writers;* but this declaration by Professor Marshall will no doubt carry more weight than the opinion of any other economist would have done, especially as Professor Marshall is one of those who use the conception of "utilities" most freely. Professor Marshall's statement is, indeed, not quite so clear as could be wished. He tends somewhat to mix up the question whether pleasure is the motive to action with the question whether higher forms of satisfaction are to be included as well as lower, and with the question whether the motive to action is selfish. A hedonist might be a universalistic hedonist, and might recognize the highest forms of pleasure. The important point is that the economic calculus does not involve hedonism at all; and Professor Marshall would have made this clearer if he had kept it separate from the other issues. It is to be regretted, also,

* In the newly-published "Principles of Political Economy," by Professor Nicholson, this point is very clearly stated. See pp. 23-26. The whole question of the relation between Ethics and Economics is well dealt with by Professor Nicholson.

that Professor Marshall uses the term "utilitarian" instead of "hedonist." A hedonist need not be a utilitarian, and the repudiation of pleasure as a basis for the economic calculus would have been more complete if the wider term had been used. On the other hand, we have reason to be grateful for Professor Marshall's acknowledgment that the language of some economists who were not utilitarians (and this means, I suppose, chiefly Professor Marshall himself) has given rise to misunderstanding, inasmuch as the term "pleasure" has been used by them in an unusual sense. I understand Professor Marshall to use the term "pleasure" to signify anything which serves as a motive to voluntary action.* He does not use it for "agreeable feeling," which seems to be its most common acceptation.† One cannot but hope that Professor Marshall in his future writings will either abandon this use of the term or accompany it with a precise definition of the sense in which it is to be understood. It is a pity that, in giving an illustration of unselfish action which is recognized by the economist, Professor Marshall instances only the "wayward action" of an artist. Some people will be apt to jump to the conclusion that all unselfish action is wayward. But it is perhaps ungrateful to raise any such captious objections to Professor Marshall's weighty and valuable manifesto.

The other article in this Journal which is of special interest to students of ethics is Mr. C. S. Loch's (incomplete) essay on "Some Controverted Points in the Administration of Poor Relief." This is a reply to Professor Marshall's views on the subject, and should be read in connection with Mr. B. Bosanquet's recent article in the *JOURNAL OF ETHICS* (Vol. III., No. 3) on "The Principles and Chief Dangers of the Administration of Charity." The question involved is, on the whole, more ethical than economic.

There is also an interesting and erudite article on "Fashion," by Miss Caroline Foley, and a valuable account of "Labour Federations," by Mr. Clem. Edwards. The rest of the Journal is more purely economic.

J. S. MACKENZIE.

* Or (to put it more briefly and avoid the ambiguity of the term "motive") *any desired end*.

† One gathers from other sources that Professor Marshall regards Bentham as having also used the term "pleasure" in the unusual sense here suggested. Surely this is not the case.